

neither accepts nor denies that which, is hypothesis
 only. Zola had known Littré, "Wybouff, and others, and he
 had at least met Pierre Laffitte ; but his creed, apparently,
 had come to him less directly than indirectly, that is filtered
 "through the philosophy of Taine. For the rest, as a great
 Admirer of M. Berthelot, he was a fervent believer in
 Science. In spite of the many limits to our knowledge
 Nowadays, he held that Science "would some day succeed in
 Solving directly or indirectly the whole riddle of the uni-

ii|

verse. Nevertheless, though he could not believe in the
 supernatural such as it was expounded by the Christian
 churches, he fully understood that many should cling to
 such beliefs in their craving for some certainty and consola-
 tion. It seemed to him monstrous, however, that so many
 grossly superstitious practices should have been grafted on
 the elementary principles of Christianity, and that the Eo-

iii|

Christian Catholic Church should be primarily an
 engine of
 Apolitical domination. At the same time he held
 the opinion
 ion that there was far more "broadness of views
 among
 Catholics generally than among Protestants.
 The latter
 certainly had one good trait, their minds
 might be nar-
 rower, their self-righteousness might be almost
 repulsive, but
 •their rigidity of principles at least stimulated
 them to truth-
 fulness, whereof, said Zola, they had given
 conspicuous proof
 during the Dreyfus case. The French
 Protestants were
 only a handful, but they possessed the courage
 of their
 convictions ; they had not hesitated to testify to
 the truth,
 •whatever risk they ran in doing so.

The reader may think it curious that Zola
 should have
 expressed himself as a Positivist, and yet have
 harboured
 sundry petty superstitions, such as were
 enumerated in a